

HOLY
RULES and HELPS
TO
DEVOTION

Both in
Prayer and Practice.

IN TWO PARTS.

The fourth Edition.

Written by

The right Reverend Father in God

Bryan Duppa,

Late Lord Bishop of *Winton,*

In the time of his

SEQUESTRATION.

London, Printed for W. Baskin, at the King's Head
in Westminster-Hall, 1683.

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March 3rd 1859

from his Grandmother
Mary Ann Bagnall

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1835





Vera Effigies Reo.th in Christo Patris
ae D.D. Bryan Duppa quondam —
Episcopi Wintoniensis —

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Prayer and Praise.



By the Rev. John
Bishop of Exeter
Late Lord Bishop of Exeter
1644
SECOND EDITION

TO THE
Christian Reader.

THe Name and
Memory of the
excellent Au-
thor of this Treatise
needs not borrow or de-
rive a Reputation from
any Pen but its own.
There are already ma-
ny useful Pieces and
Helps to Devotion set
A 3 forth

To the Reader.

forth both by Bishops,
and others of our
Church, more solid, ser-
viceable, and advanta-
gious to true Piety, and
the power of Godliness,
than all the gifted Im-
pertinencies (to say no
more) of some Holy
Pretenders: For if
Noise and Clamour
might pass for Inspi-
ration, the Apostles must
go for Weak-Brethren,
and

To the Reader.

ops, and mere Novices,
our compared with our new
er- Lights and Improve-
ta- ments. That Set Forms
nd of Prayer are altogether
ss, necessary in Publick,
m- cannot be denied, and
no needs not now be re-
oly presented: They are
if abundantly useful even
er for private Christians
i- also; since it is not e-
st very one that can pray
extempore in his Clo-
set,

To the Reader.

set, and he that can,
may notwithstanding be
defective enough in the
matter, or manner of
his Petitions : For
though God principally
respects the Heart and
Affections of his Ser-
vants, and the Spirit
helps our Infirmities
with sighs and groans,
yet we ought even in
private to have an aw-
ful orderly regard of the
Great

To the Reader.

Great God, to whom
we address our selves;
and the Holy Spirit
teaches us to pray, as
with ardent Affections;
so with reverend humble
minds, and not with dis-
orderly, confused or un-
prepared approaches, and
a rude confidence, with-
out just ground or foun-
dation: This is not to
help or diminish our in-
firmities, but to aug-
ment

To the Reader.

ment them more. He
that prays extempore,
must be one of better
Faith and Principles,
Life and Conversation
than many are, who so
familiarly pretend to it.
But whatever some
mens Graces may be in
this particular, which
God forbid I should seek
to diminish or reproach;
yet for such, who I doubt
are far the greater num-
ber,

To the Reader.

He ber, as yet have not attained to so great a Perfection in this holy Duty, I cannot but recommend these Rules and Directions, which answer the Title, and will, I hope, the Expectation of those that use them, to their benefit and comfort. God grant us all that Unity of Spirit, which intitles us to the Gifts and Graces of the

To the Reader.

of the Spirit, that so
praying with one heart
and mind, as becometh
Saints, we may have
our Communion in Glo-
ry among the Just here-
after.

Ben. Parry.

HOLY

(1)

Yes. 13
1835

H O L Y

Rules and Helps

T O

DEVOTION,

Both in

Prayer and Practice.

*But I will give my self unto
Prayer.*

O Eternal Wisdom,
who communicatest
thy self unto thy
Creatures in such
measure as they are capable of,
vouchsafe to impart to my Soul
that Heavenly Gift, to be a
Guide to me in all my Thoughts,

B

my

Holy Rules

my Thoughts, my Words, my Actions; that so being taught by Thy Holy Spirit, I may so far know Thee as to love Thee, and so far love Thee, as ever to fix my thoughts upon Thee.

Of Prayer what it is.

THe several Properties and Excellencies of Prayer, have afforded matter enough to the Ancient Fathers, to mold as many several and different Descriptions of it; which like many Stars cast into a Constellation, may give all together a full and perfect Representation of it.

Gregory

Gregory Nyssen defines Prayer to be the conversing or discoursing of the Soul with God, concerning her Salvation: Which being done by the outward Expressions of the Voice, is called Vocal Prayer; but if by the Mind alone, Mental.

In this way of conversing with God, the Soul makes use of her Three principal Faculties, her Memory, her Understanding, her Will: Her Memory, to call to mind what she is to treat of; her Understanding, to weigh and to judge what she delivers: Her Will, to perform this Duty feelingly and affectionately: For all these Faculties must concur in
B 2 Prayer

Prayer, elevating the Soul, and fixing it upon God as the highest Truth, in which we are to believe the Sovereign Happiness which we are to hope for, the Supreme Goodness which we are to love, and the infinite Excellence which we are to adore. So that Prayer is principally grounded on a lively Faith of such things as God hath revealed, an assured Hope of what he hath promised, and a fervent Love, which serves as the Fire to kindle this Sacrifice, and to carry the Soul upward, till it arrive at the Throne of Grace.

From hence it is, that *Damasceus* describes Prayer to be an ascending of the Soul to God ;

God ; being therefore compared to the sweet Perfume that ascended from the Incense : But as the Incense being cast into the Fire ascends only in the more subtile and delicate part of it, which being converted into Air and Smoak, leaves behind it the grosser and earthier part turn'd into Ashes. So in this ascent, the Soul leaves behind it the earthier parts, as *Abraham* left his Servants behind him at the foot of the Mountain, while he ascended to the top of it to sacrifice. For this is a business that belongs to Eagles, which as they fly high, so in their flight they look steadfastly on the Sun. It is not

for those that intrench themselves in the Earth; as in their proper Element, nor yet for Birds of Prey, which though they fly high, yet their eyes are still cast downward. *Sursum Corda*, was the form in ancient Liturgies; the Priest calling out to the People, *Lift up your hearts*; which the people as readily answered, *Habemus ad Dominum*.

This ascending of the Soul by Prayer, was figured (as *St. Austin* conceives) by that mysterious Ladder, whose foot being upon the Earth, the top of it reached unto Heaven, seen by *Jacob* in a Vision, with Angels ascending and descending on the
Rundles

Rundles of it, carrying up our Prayers to God, and bringing down Blessings upon him that offers them. But because this ascent is not ordinarily by Rapture (for the Angels were not seen to fly up the Ladder, but to mount by degrees:) we are to consider the several Steps and Rundles we are to ascend by.

THe first Step is laid hold on by the Memory, which begins this spiritual ascent, by putting the Soul in mind to look up to the Majesty of him that stands above the Ladder, to remember, that though the place we chuse for our Devotion be never

so solitary, yet we are not alone; that God hears what we say, sees what we do; that the whole Trinity is present, as visible to thy eyes of Faith, as grosser Objects are to the outward senses. For there is God the Father, the Fountain of good Thoughts, ready to assist through his power and to keep us from distraction in our Prayers; there is God the Son, the eternal Truth, prepared to direct us by his Wisdom, and to deliver us from error and delusion; there is God the Holy Ghost, the Source and Spring of divine Love, able to enflame the Will with fervent Affections, and keep us from
damps

for Devotion.

9

damps of coldness and indeliberation. And when we have thus put our selves into the presence of God with an awful Reverence and Adoration of him as present, we have then mounted the first step and degree of this Ladder.

O Heavenly Father, who bearest the Prayers of all that seek Thee, purifie the Intention of my Soul in all the Prayers I make to Thee; that I may neither seek nor desire any thing, but in relation to Thee, through **JESUS CHRIST**, Amen.

B 5 The

THe second step or act of the Soul, is, To look to the directing of the Intention, to fix it entirely upon God, and take it off from all earthly things: For as the least Grain and Atom of dust offends the eye, so this Intention admits of no mixture, no vanity of being seen or heard at your Prayers, no curiosity of thinking to climb up by this Ladder into the secrets of God, no spiritual Pride, in reflecting upon your self as more devout than others; for as it must be sincere, so it must be humble, directed to the Glory of God alone; which in this ascent of your Soul, must be

be always in your eye, as the
 Centre in which all the lines
 of Prayer must meet. But
 then this Intention of the
 Supplicant must be accom-
 panied with some Offering
 too: For it was Gods Com-
 mand to his People, that
 none should come into his
 presence with empty hands.
 Being therefore come into
 his presence, deal generously
 and freely with him, offer
 him the thing which he most
 desires, even thy heart, with
 all the thoughts and affecti-
 ons of it, to be disposed by
 him, not only during the
 time of Prayer, but for all
 thy life. For this Offering
 of thy Heart to God, if it
 makes way for thy Prayer,
 and

Holy Rules

and breaks through those Clouds which thy sins have interposed between God and thee.

O Eternal God, who for all those Infinite Blessings which thou hast bestowed on me, requirest nothing back of me but my Heart. Behold I offer up to thee the Heart which Thou demandest: And since it is now Thine, fill it with Thy Gifts, and adorn it with thy Graces; that every beating, every pulse of it may be a Prayer, and every Prayer being kindled by Thy holy Spirit, may be a Sacrifice fitted for Thine Altar, through Jesus Christ.

Amen.

After

AFTER this Offering, the next step is by raising the Understanding, and the awakening of our Faith to a due consideration of that which you are about. Being therefore retired into thine Oratory, make these few Questions to thine own Soul, and engage thy self to an answer: O my Soul, Wherefore art thou retired into this place? What is thy Design? What thy Pretension? Where is thy God whom thou comest to Treat with? Is he present? Doth he hear thee? Or is he merciful? Will he help thee? What is thy business thou art to negotiate? Is it the saving
of

of thy Soul, or the satisfying of thine earthly Desires? What words wilt thou use to move thy God to hear thee? What humble gestures? What profound reverence? Answer thy self briefly to every one of these Interrogatories, as thy own Conscience dictates to thee: For by this discourse made with thy self, thou shalt be the better prepared to discourse with God.

But to make this preparation the more compleat, the quality of the Persons engaged in this Treaty, is necessarily to be weighed. Consider therefore first with my self, who thou art that makest thy approaches to speak with God: That thou art but

but dust and ashes; *Abraham* himself was no more. Consider again the motives that may drive thee to this duty; Thy sins many, thy strength little, thy self nothing, thy dangers great; thy case the same with the Disciples in the Storm, when they cried out, *Master, save us, or else we perish*: For he that really lays these three things to heart:

1. The extreme necessity that he is in.

2. The small possibility of help either from himself, or any other Creature.

3. The high importance of that which he is about, that it is as much as his Soul is worth, will never dare to
come

come coldly and carelessly to a work of that concernment.

Having thus far reflected on your own condition, you are in the next place to raise the Prospect from your self, to the Person you pray to, to consider, that he is no less than God, who clothed himself with light, as with a Garment. A God infinitely wise, from whom nothing can be hid, infinitely powerful to whom nothing is impossible ; infinitely good, ready to shed, and diffuse, and impart his goodness to his Creatures ; that therefore though his Majesty may terrifie thee, yet his Mercy may invite thee ; especially if you consider God as he is in Christ

Christ, reconciling you unto himself: For as the one may strike a reverence into you, so the other will infuse a confidence, without which our weak Prayers will never have strength enough to reach the Throne of Grace.

O My Glorious God, Thou art the Holy of Holies, but I the Impurest of sinners; Thou art Mercy it self, I Misery even Misery it self: What should I seek farther to know either of thee, or my self? Let my love of Thee make up the knowledge that is wanting; For what should Misery be in love withal, but Mercy? Or where should Mercy exercise it self but where there is so much Misery?

The

THe Understanding being awakened with these Considerations, the fourth act of the Soul in relation to Prayer, is, to rouse the Affection, which is seated in the Will: This being so necessary an Ingredient in your Prayer that is it but a cold Offering without it. The understanding may provide for you this Spiritual food, but it is the Will that must taste, and swallow, and digest it into nourishment; the one may make you wise, but the other must make you holy. The *Prophet* tells you, that the *Seraphims* in God's presence, with two of their wings cover their face, and with

with two other their feet, leaving only their breast open, which is the seat of Love. When therefore you present your selves in the sight of God, be sure you so far imitate these *Seraphins*, that though your eyes be vaile (you cannot look into his Glory) you cannot know him as you would, your Breast, the seat of your Affections, be open to receive and emit those beams of divine love, which only can kindle devotion to the height and unite your Soul to God by a most intimate Union. But alas! you will say, those blessed Spirits that are in such a nearness to God, may well be all fire and love, but you

you at such a distance cannot find the effects of it; the wood lies upon the Altar, but you want fire to kindle it; all that you can do, is to search in the ashes for some small spark to blow at: *But know you not (saith Siracides) how great a fire a small spark may kindle?* The same Spirit of God that moved upon the Waters till it had produced the World, moves upon thy heart, foment and cherisheth the least spark of the love of God which it finds there, and makes it flame out into a fervent prayer. *David found this by experience, where he saith of himself, while I was thus musing, my heart kindled with-*
in

in me, and I spake with my Tongue.

The Devotion of the heart (saith St. Bernard) is the Tongue of the Soul, without this it is silent and shut up; but actuated and heated with Love, it poures it self forth in Supplications, and Prayers, and Discourses with God; sometimes Praising him for the Infinite Blessings received from him, sometimes Praying to him for those which we yet want. This is that conversing of the Soul with God, which Gregory Nissen speaks of, as a Son Conversing with his Father, or a Friend with a Friend, into whose bosom he may pour forth with confidence all

you at such a distance cannot find the effects of it; the wood lies upon the Altar, but you want fire to kindle it; all that you can do, is to search in the ashes for some small spark to blow at: *But know you not (saith Siracides) how great a fire a small spark may kindle?* The same Spirit of God that moved upon the Waters till it had produced the World, moves upon thy heart, fomentes and cherisheth the least spark of the love of God which it finds there, and makes it flame out into a fervent prayer. *David found this by experience, where he saith of himself, while I was thus musing, my heart kindled with-*
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all

all the Secrets of his Soul as a Favourite with his Prince, or a betrothed Virgin with her Lover. What the result of these discourses is, what words are spoken, what secrets discovered, what delights enjoyed, may easier be felt than spoken of: When the Soul being lifted up by the wings of Prayer, and rarified into a flame by Love, reacheth the very Bosom of God. But though every devout Soul mounts not to this pitch, this top of the Ladder, let none be dismayed at it: For God knows whereof you are made, he sees the body of flesh which you bear about you, and the Plummet which it hangs

hangs upon your Soul, and therefore when you cannot rise high enough to him, he comes down to you; for so you find in this Vision, there were descending as well as ascending Angels. We do not read that *St. Paul* was often rapt into the third Heaven: Notwithstanding his Raptures, the Angel of Satan that buffeted him, made him remember that he was still upon the Earth: For one foot of the Compass will unavoidably be fixed there, when the other moves in the circumference of divine contemplation. *Jacob* himself was but at the bottom, at the foot of the ladder, when his Soul was at the highest, and saw God at the top of it. O

O Most wise God, the Un-
 tion of whose Spirit can
 teach me all things, teach me the
 Rules I am to observe in this
 Heavenly Exercise of Prayer;
 Stir up my Memory, to remem-
 ber that thou art present; fix
 my intention upon Thee, upon
 Thee alone: Awake my Under-
 standing to consider what I am
 about and who I am to speak to.
 But above all inflame my Affe-
 ctions, that my heart being set
 on fire with Thy Love, my Pray-
 ers may participate of that Fer-
 vency, and be accepted of Thee,
 for his sake who came to send
 this Fire upon the Earth, even
 Jesus Christ my Saviour. Amen.

Of
 God at the top of it.

*Of the Excellencies and
Fruits of Prayer, as they
may be drawn out of the
Lords Prayer.*

THere is no clearer
glass to see the ex-
cellencies of Pray-
er in, than that
very Prayer which our Savi-
our thought fit to teach his
Disciples. Where the first
entrance presents you with
that unvaluable Priviledge,
to call God your Father ;
that therefore you come not
to treat with him as a Slave
with his Master, or a Vassal
with his Prince, but as a
C Son

Son with your Father : God infusing into you by Prayer that Spirit of Adoption by which you cry to him, *Abba Father*. This being (saith St. *Chrysostome*) the highest excellency of the Creature to treat familiarly as a Son with his Creator. A Dignity that raiseth us poor Worms of the Earth to a kind of equality with the Angels themselves ; for though in Nature they are above us, yet this duty makes us equal : For *Quid potest inveniri sanctius iis quicum Deo commercium habent ?* Saith the same Father ; What can be more holy than he who is admitted to treat familiarly with God ? *Moses*
by

by talking with God, had such a brightness shed upon his face, that they who looked upon him were dazled with it: For if they who have the ear of Princes, as Favourites, having freedom of access, and opportunity at all times of presenting their Petitions, cannot want the splendor of Worldly things, which consequently will follow them; much less can the beams of an higher glory be wanting unto them, who live as if they were always in the presence of God, talking with God by Prayer, and God with them by holy Inspirations. What can they want who are admitted to this Privacy? And it is your

fault if you are not. For there are neither doors nor locks, nor any greater Favourite to keep you out. He that gives you leave to call him Father, cannot exclude his Son, that cries, *Father, I have sinned.*

O Gracious Father, what thanks, what praise can we offer to Thee, for raising us to that honour of entring into thy presence as Sons, and conversing with Thee on the Earth, with the same Freedom as the Angels do in Heaven! O grant us the Grace so to make advantages of so Divine a Priviledge, that our sins may never make us forfeit it, but rather by a de-
vout

vout and humble use of it, acquire to our selves daily new degrees of Thy Favour, till Thou hast brought us Thy unworthy Sons to that incorruptible Inheritance which can neither have increase nor end. Amen.

THe second Excellency of Prayer, is, That it is a means by which the name of God is hallowed, both by us and in us: We pray that his Name may be Sanctified, and we Sanctifie his Name by praying so: Our Tongues, but much more our Lives, being made Instruments to glorifie him, God is glorified by our believing in him, by our knowing him, by our ado-

Joh. 17.
5.

ring him, and in Prayer we do all this : By Prayer we bring to light those graces and gifts of God which he hath hid for us in his eternal Predestination, as we may see in that Prayer of Christ to his Eternal Father : *And now, O Father, glorifie thou me with thy own self, with the glory which I had with thee before the World was.* From whence the School infers, That Prayer is the principal means ordered by providence for the execution of what God hath decreed on our behalf. God had decreed the Incarnation of his Son for the saving of the World ; he had promised, and could not vary from it : Yet this kept not
Moses

for Devotion.

31

Moses from his Petition, *Send him whom thou wilt send*; nor the Prophet from praying, *O that thou wouldest bow the Heavens, and come down!* The Father had decreed to give his Son, being Incarnate, the Nations for his inheritance, but the execution of this Decree was to be by Prayer; the Son of God himself was to pay for it, for, *Postula, & Dabo; Ask of me, and I will give them thee.* If therefore the Decree of your Predestination be yet dark to you, and you would willingly know whether your name be written in the Book of Life, there is no way of obtaining this, but humble Prayer: Do but pray fervently

G 4

vently

Psalm. 2. 8

vently, that God would glorifie himself in thee, by making thee a Vessel for his Honour, and thou shalt find so much vertue in this Prayer as shall quiet thy thoughts, and take away thy scruples.

O Most glorious God, glorifie Thy unworthy Servant with that Gift of Prayer by which I may be enabled to glorifie Thee, that so I being sanctified by Thee, Thou mayest be sanctified in me by those Gifts and Graces, which in all Eternity Thou didst decree to give me, through Jesus Christ. Amen.

The

THe next Dignity of Prayer is, that it is the effectual means of enflating the Kingdom of God in us, not only the Kingdom of Grace, in this World, which in the Apostles Character is Righteousness, and Peace, and Joy the Holy Ghost; but the Kingdom of Glory in the next, to which Prayer not only gives us the Title, but puts us in a kind of Possession, by affording us a taste at least, and an earnest of that Glory. The first time that we find it written that our Saviour prayed, we find in the very next words, three passages of wonder where-
of the first was, that the

Luke iii.
21, 22.

Heavens were opened ; the next, that the Holy Ghost descended on him as a Dove ; the third, that there was a Voice that came from Heaven, which said, *Thou art my Beloved Son, in thee I am well pleased.* And wherefore this, but to shew us the admirable effects of Prayer ? First, that it is the Key to open Heaven to us ; next, that it hath that attractive power, as to draw down the Spirit of God upon us ; and Lastly, that it puts us into the quality of Sons, and of such Sons in whom he is well-pleased. After this, when he *went up into a Mountain to pray* ; What followed upon this ? The Evangelist tells us, *That as he was praying,*
his

Luke 9.
28.

Mat. 17.
a.

*his face did shine as the Sun,
and his Garment was white as* Mark ix.
the Light : So white (saith 3.
St. Mark) that no Fuller on
earth could white them. And

though it is not said that this
Transfiguration of our Sa-
viour, was absolutely and
fully the Kingdom of Hea-
ven come down to him, yet
we find there was so much
of the Glory of it, as *Peter* Mark ix.
in his Amazement took to 5.
be Heaven, and desired to
fix his Tabernacle there, and
to go no higher. You see
here the strange effects of
Prayer, it draws down one
Kingdom to you, and lifts
you up to another. It bows
down to you the King-
dom of Grace, and draws
you

you up to the Kingdom of
Glory.

O God my Sovereign King,
who hast taught me to pray
for the coming of Thy King-
dom, set up the Throne of Thy
Grace in my heart, and so rule
and govern all my affections,
that there may not be left a re-
bellious thought against Thee ;
And when the time of my Trans-
migration comes, change thy
Kingdom of Grace, into thy
Kingdom of Glory; and from
obeying Thee in this life, lift up
my Soul to reign with Thee in
the life to come.

Amen.

The

THE fourth Excellency of Prayer goes hand in hand with the former; for where Gods Kingdom comes, there must be a perfect submission to his Will, which cannot be more effectually done than by the means of that Homage which we do to God in Prayer. For by Prayer we not only obtain, but exercise that Obedience which is better than Sacrifice; we strip and divest our selves of our own Will, and give our selves entirely up to the Will of God, whom we pray unto. And from hence it is, that the Fathers say of fervent Prayer, that it makes us live in the

the flesh, as if we were out of it, that it dis-intangles and unlooseth the Soul from the Ties and Fetters of the body, and equals us unto the Angels: For as they stand in the presence of God ready to execute his Commands, without either delay or weariness; so Prayer puts us into the like posture with those Angels, and quickens us unto the Obedience of doing the Will of God in earth, as it is done in Heaven.

But that you may not think that all the treasure and riches of Prayer are only in things invisible, there is a fifth Excellency in Prayer, in that it procures for us our daily bread, which as it hath

hath reference to our body in such things as concern our nourishment; so it reacheth besides to the spiritual Re-fection of our Souls: For by Prayer (saith *St. Bernard*) we are stored with three sorts of bread; the bread of Truth, for the Understanding; the bread of Divine Love and Charity, for the Will; and in the last place, that grosser and more earthly bread fitted for the sustaining of our weaker nature. These be the three Loaves which Christ in his Parable encourageth us to ask for, and never to give over our importunity, till we obtain them; for obtain them we shall, and our Prayers, if fervent, cannot be denied.

Ima-

Imagine therefore (saith Climacus) that you say Prayer is a Queen, seated on her Throne, calling out to you in the words of our Saviour, *Come unto me, all ye that are weary and heavy laden, and I will give you that refreshing as shall lighten your weight, and ease your weariness: For without me the burthen of the Law is heavy, but with me it is light; without me the exercise of Repentance is bitter, but with me it is sweet; without me the Cross is insupportable to be born, but with me the Crown of Thorns shall be as easie as a Crown of Roses.*

Christ is the Bread of Life, but the means to make this Bread nourish you, is Prayer:

for Devotion.

41

Prayer : By Prayer you receive Christ into your memory, and ruminate upon him in your Meditations : By Prayer your Affections tastes and relisheth this Bread, and your love incorporates it. Whatever therefore your necessities are, fly to Prayer : If this spiritual Bread be wanting, and you hunger and thirst after it, pray and you shall be satisfied. Or if the food of your Body fails you, and poverty lays hold upon you as an armed man; fall to your Prayers again, and be sure that he who hears the young Ravens when they call upon him, will much more hear you who have the honour,
not

not only to be his Creatures, but his Sôns.

Thus far the Excellency of Prayer is in opening Heaven to us, from whence all Blessings come : We are now to look upon it as the Key that shuts up Hell, and keeps all evil from us, which is of three sorts :

1. Evil of Sin.
2. Evil of Temptation , that leads to sin.
3. Evil of Punishment for sin.

Against these three, *Prayer* is the Remedy, and first against sin already contracted : For how came the *Publican* justified, but by a short and humble Prayer ? What moved and softned the heart of

of the Father of the Prodigal Son to such a tenderneſs? Was it not his Prayer, *Father, I have ſinned againſt Heaven, and againſt thee?* The Debt of Ten thouſand Talents, which the Servant owed the King, was no ſlight ordinary ſum, yet a few Words of Prayer had vertue enough to cancel that great Debt. And becauſe there is a condition required, of pardoning the Treaſpaſſes done againſt us, if we look for pardon of our Treaſpaſſes againſt God, Prayer helps you in the fulfilling of this condition too; and though your hearts be as hard as Iron, Prayer is of the nature of Fire, and is able to ſoften that Iron,
and

and melt you into that compassion toward your enemies, as to pray for them with the same earnestness as you do for your selves.

But then when our past sins are pardoned, where shall we find a Remedy against future Temptations? Our Saviour tells you where, when he saith to his Disciples, *Watch and pray, that ye enter not into temptation,* If the fire of Lust begin to kindle in your hearts, Prayer can extinguish that fire. Or if a whole Sea of worldly Afflictions breaks in upon you, Prayer can set a Bank to that Sea. If you are compassed about with Enemies, Temptations on all sides,
and

and are ready to be swallowed up by them, remember that *Moses's* Prayer prevailed more against *Amalek*, than *Joshuah's* Arms.

And then again in the close, as Prayer hath the nature of a Charm, to keep Temptations from you; so when by Humane Weakness and the Arts of the Tempter, you are led into them, Prayer is as the thread to bring you out of this Labyrinth: Or when you have unwarily taken in the poison of sin, Prayer is the Antidote against the venom of it, it doth not only remove the guilt, but the evil of Punishment which is due to it, whether

Psal. lxxvi.
13.

whether it be in this Life, or in the next. And of this *David* was very sensible, when he cries out in a kind of Extasie of Thankfulness, *Blessed be God which hath not cast out my Prayer, nor turned his Mercy from me*: Intimating by this (as *St. Austin* understands the words) that there is a kind of Contract or Bargain made between Prayer on Man's part, and Mercy on God's: That where Prayer led the way, Mercy should always follow.

O Father of Mercies, Give me that gift of Prayer, by the means of which Thou dost use to dispense those Mercies; suffer me never to be weary of praying,

praying, lest that make Thee weary of forgiving. For this I am sure of, that if I cease not to pray, Thou canst not cease to have mercy : For because Thou art good, Thou wilt always deliver me from evil : Not for mine, but for Thine own Goodness sake.

BY this which hath been said, may be inferred the necessity of Prayer, both in respect of your spiritual Life, which it preserves: And in regard of spiritual Enemies, which otherwise would destroy you: For as the Body without the Soul is dead, loathsome, and overspread with Worms; so fares it with the Soul (saith Chry-

Mat. xvii.

Dan. 6.

Chrysostome) that doth not use to pray, and consequently hath no spiritual Life in it. For as soon as the Breath of Prayer fails, the Soul putrefies, and the Worm of Conscience gnaws upon it. *Daniel* therefore chose rather to hazard his life, than to omit his exercise of Prayer thrice a day, as being willing that his Body should suffer, rather than his Soul. Would you know further, how precious Prayer is, devout Men will tell you, That Prayer pierceth the Clouds, reacheth the Heavens, rejoyceth the Angels, appeaseth God, obtains whatsoever it sues for.

O Grace of Grace, holy and heavenly FATHER, what shall I say of thee, either to express thy Excellency, or the Necessity my Soul hath of thine help, I am the Fountain of all Misery, and thou art to me the Source and Spring of Mercy: With thee I live, without thee I die : With thee I am able to do all things, without thee I can do nothing.

O Divine Spirit ! whose Gift alone it is to know how to speak to Thee, Give me the Spirit of Wisdom, by which I may sanctifie Thy Name ; the Spirit of Understanding, by whose Light I may see the secrets of Thy Kingdom ; the Spirit of Counsel, which may guid me to do
D Thy

Holy Rules

Thy Will on Earth, as it is done
in Heaven ; the Spirit of
Knowledge, to discover, and to
ask what is Necessary either for
Body or for Soul ; the Spirit of
Charity, to move me to pardon
my Enemies, as I desire Thou
shouldst pardon me ; the Spirit
of Fear, to avoid all Occasions
and Approaches to sin ; and the
Spirit of Might and Courage, to
overcome all Evil.

Amen.

Of

*Of the Impediments and
Enemies of Prayer.*

HAVING considered the glorious Fruits, and admirable Efficacy of *Prayer*, we are to look about, and to discover what *Enemies* we are like to meet with, to oppose and hinder us in the exercise of this Heavenly Duty : For *Prayer* is in its own nature a kind of Wrestling and Striving for a Victory, which presupposeth an opposition : And rather than it shall be wanting, God himself will enter into the Lists,

Gen.
xxxii. 24.

Hof. xii. 4.

Luke xl. 5.

as he did with *Jacob*, in that famous Wrestling, when to shew the power of Prayer, he that was invincible, was content to be overcome by him, who had no other weapons but Tears and Prayers. When therefore you find your selves afflicted, make use of our Saviour's Parable, Arise, though it be at Midnight, repair speedily to the Gates of your true Friend, God himself; (for you have no Friend like him) though you find the doors shut, and your Friend asleep, begin your Battery, and give not over knocking, with importunate Cries and Prayers, till he open to you; as *Jacob* would not let the Angel

Angel go, till he had blessed him.

Omnipotent and Invisible
GOD, who lettest thy
Self down to my Weakness, and
givest me strength to wrestle
with Thee for a Blessing, streng-
then my Prayer to that height,
that when Thou seemest most to
set thy Self against me, I may
prevail with Thee, as Jacob
did: For my overcoming Thee,
is but the effect of Thy overea-
ming thy Self in me; so that the
glory of the Victory which I get
over Thee, will be intirely
Thine. Wrestle on therefore, O
my Soul, give not over thy hold,
take no answer that brings not a
Blessing with it: For it is Thy
God who strengthens thee; and
D 3 through

through him thou shalt at last be more than Conqueror. Amen.

AS Prayer therefore is a Wrestling with God, we look not upon this opposition as an hindrance, but as an advantage to Devotion. The true Enemies of Prayer exercise a more dangerous Hostility, where the Van is led by those damned Spirits, who being fallen from Heaven themselves, endeavour the more enviously to obstruct the ways that may lead us thither; and because nothing conduceth more to this than Prayer, they order all their Temptations to this end chiefly, either to divert us
from

from it, or disturb us in it :
 If they tempt us to excess in
 Meats and Drinks, their
 aim is not only to make us
 guilty of Intemperance, but
 by it to render us the more
 unfit for Prayer : Or if they
 prompt us to Anger and Im-
 patience, their design ter-
 minates not in that sin, but
 rather makes use of it to a
 further end, that the mind
 being thus disquieted, may
 not be able easily to compose
 and settle it self to Prayer.
 For the effecting this, they
 make daily use of the humors
 of the body, the distempers
 of the mind, the weakness
 and weariness of the flesh,
 the injuries and oppressions
 of the Time, the cares and

distractions of the World. Of these they make their Engines to assault us, and weave their Nets to entangle us. And as *S. Bernard* observed by his own experience, they are never more earnest to disturb us, than when they see us most earnest in this duty. As it was said therefore of the Christians, That that Religion could not but be very good, which *Nero* persecuted; so we may very well conceive of Prayer, that it must needs be some divine and heavenly thing which the Devil with all his Engines so violently opposeth. And the truth is, he hath so much the more reason to set himself against it.

it, for nothing is more destructive, nothing more terrible to him, than a Soul armed with Prayer; for he trembles at the sight of it, saith *St. Chrysostom*. When *St. Paul* therefore, having first shewn us what Enemies we were to deal with, that we were to wrestle with Principalities, with Powers, with the Rulers of the Darkness of this World, with spiritual wickedness in High places; when (I say) after this fearful Muster-Roll, he adviseth us to arm our selves with the whole Armor of God, with the Breast-plate of Righteousness, the Shield of Faith, the Helmet of Salvation, the Sword of the Spirit; he adds

*Ephes. vi.
12.*

D 3

in

18.

Matth.
xvii. 16.

21.

Tob. viii.
3.

in the last place, *Pray always, with all manner of Prayer and Supplication in the Spirit*; as if all the rest were nothing without Prayer. And this the Apostles themselves found to be true, who being not able to cure the Lunatick, and to drive the evil Spirit out of him, our Saviour shewed them wherein they failed, by telling them, *That this kind is not cast out but by Prayer and Fasting*. For though they might have so much Faith as to remove Mountains, yet without prayer that Faith could not remove the Devil. For this only is that perfume whose smoke will make him fly as far as did that unclean Spirit.

rit whom *Tobias* his perfume did drive away.

But there is an Hostility more dangerous than this, because being more inward and domestick, it makes the heart the seat of the War, and opposeth Prayer in the proper place and bed of the conception of it, which the Devil immediately and directly cannot do. Of these inward and intestine Enemies to Prayer, *St. Bernard* reckons up four kinds ; For there are our past sins to wound us, our present cares to distract us, our distempered Passions to disorder us, and a whole swarm of loose and floating imaginations to molest us. And of these Ingredients

Lam. lli.
44.

redients is that cloud made up, which the Prophet *Jeremiah* complains of, That God was covered with a Cloud, that our Prayer could not pass through to him. For as gross Vapors ascend from the Earth, and being in the upper Region of the Air, condescend into Clouds, hinder us from seeing of the Sun, and enjoying the heat and splendor of it: So (saith *St. Gregory*) out of our earthly hearts arise those several Vapours, which being joined and cast into a Cloud, beats back our Prayers, and intercepts the Beams of the Sun of Righteousness from shining on us. *St. Austin* likens a Soul in this condition

on to a man that is unhappily married; for as he having spent the day in managing his affairs abroad, trembles at the very thought of coming home at night, being sure to meet with nothing but bitterness and disquiet there: So the troubled Sinner being haunted with these ill Guests, entertains his Thoughts contentedly enough with objects abroad, but trembles to call them home, and fix them upon Prayer. But there is no remedy, home we must come, and sweeten as well as we can the Discontents we find there: Though the mind be clouded and troubled, this must not make us cast aside
our

our Prayers, but cry out the more earnestly, as *David* did, *Save me, O God, from the great Waters that are come even into my Soul; Deliver me from mine enemies, for they are too mighty for me: Cast out these Temptations that come about me like Bees, quiet my thoughts, compose my mind, so that I may not fear to look home, or find that to be a torment to me, which was made to be my comfort.*

But to consider these Enemies of Prayer apart, we shall find in the first rank of them our unrepented sins: When our Conscience stands up against us, and cries out to us, *First make peace with me*

me, or else never think to make peace with God. For he accepts of no unclean, no unwashed Sacrifice; and if Repentance usher not in, Prayer will never find admittance. Holy *David* deeply apprehended the Consequence of this: *If (saith he) I incline my heart unto wickedness, God will not hear me:* For what an impudence were it to expect pardon for those sins which I am yet so far pleased with, as I am not resolved to leave; or to look for Mercy, when that Lust is not yet cool'd with which I have offended? *Bring therefore* Isa. l. 13. *no more vain Oblations, your Incense is an Abomination to me, saith God to that people of his,*

14.

his, who honoured him with their lips, when their hearts were far from him : *Your appointed Feasts my Soul hates; they are a trouble to me, I am*

15.

weary to bear them : When you spread forth your hands, I will hide mine eyes from you ; yea, though you make many Prayers, I will not hear. Would you know why? The very next words will satisfie you : Your hands are full of blood ; you have not washed them in the waters of Repentance, you are yet in your sins, therefore you are not heard.

16.

But what is to be done then in this case ? God tells you by his Prophet, *Wash you, make you clean, put away your evil doings from before mine eyes, cease*

to do evil: And when you have done this, Come, saith the Lord, *and let us reason together*: As if he should say, You are now qualified for a Conference with God, your Prayers will be seasonable; and for your sins which hitherto have hindered you: Do but confess, and resolve to leave them, *Though they be as scarlet, they shall be as white as snow; though they be red like Crimson, they shall be white as Wool.*

18.

The Enemies of Devotion in the second Rank, are our Passions, which though they are not in their own nature sins, yet quickly slide into them, and being prone to be irregular, are like cross winds

winds to hinder us, unless we can allay and temper them. For unmortified passions at the time of Prayer, is like loud musick at a meeting of Friends, which suffers them not to hear one the other. When God appear'd in the flaming Bush to *Moses*, on purpose to be seen by him, yet he would not suffer him to make any near approach to him, till he had put off his shoes, which signifies something more than is in the Letter, and relates rather to the heart, than to the feet: As if he should say to thee, *Here I am, even I thy God; but come not near me, till thou hast put off thine earthly Affections, till thou hast de-vest-*
ed

Exod.
xxxiii. 20.

ed thy self of whatsoever is displeasing in my sight ; if not, take heed : No man can see me, and live : that is, saith St. Gregory. None can see me spiritually, that lives carnally.

It was an high expression of him who was so great an Admirer of *Euripides*, that he was wont to say, *That if he were sure there were any sense in death, he could be content to die, only that he might see Euripides*: But then to see God, who would not mortifie himself ? Say therefore with that earnestness as *St. Austin* did, *Moriar ut te videam*.

O Thou Fountain of Life,
Make me die that I may
see Thee! Mortifie me, that I
may enjoy Thee! Strangle me,
take away my breath, that I
may speak to Thee! But then
again, Videam te, ut Moriar ;
Let me, in some measure, see
Thee first, that I may value
Thee, that I may be content to
die, to the end I may see Thee
further: For if I know not at
all how to contemplate Thee, I
shall as little know how to mor-
tifie my Affections, so as to fit
my self for Prayer.

The

THE third Assault that is made upon the Soul, is by the Cares of this Life, which like so many Thorns, are ready to choak the seeds of Grace as soon as they are sown. For overmuch solicitude and anxiety of Mind in worldly things, casts such an heap of Earth upon our Prayers, as will not suffer them to ascend, taking up the Mind, and all the Faculties of it, and hardly admitting so much as a Thought of Heaven. But as they say of Thorns, That they may do well in an Hedg, but ill in a Garden; so is it with these Cares, which being kept within their bounds; and

Dan. vi.

and measures, hurt not the Soul; but if we admit them among our *Prayers*, they corrupt the very nature of them, and turn them into Sin. When thou art therefore setting thy self to thy Devotions, imagine that thou hearest thy Saviour calling to thee, as he did to *Martha*, Why art thou so careful? why art thou troubled about many things? One thing is only needful, the saving of thy Soul: Since therefore thou art come to treat about it, dismiss whatsoever may disturb thee, lay aside thy Cares as *Mary* did; place thy self at my feet, hear me in my Word, that I may hear thee in thy *Prayer*.

Luke x.
41.

O Gracious Jesu, I am come
at this time to humble my
self at thy Feet, and to beg
Mercy for my Soul, which ought
to be dearer to me than a thou-
sand Worlds. O suffer not then
any Worldly Cares to divert or
hinder me; Root out this Bed
of Thorns, and sow holy Thoughts
instead of them. Let me not
be like Martha, troubled about
many things, but fix me upon
that One thing needful, which I
am come about; that so having
chosen the better part, it may
never be taken from me.

Amen.

But

BUt the Conflict is not yet done ; when these former Enemies are overcome, there may be a swarm left of busie, vain, impertinent thoughts, of which we may complain as *David* did, that they have compassed us about like Bees: For the Imagination being naturally unquiet and tumultuous, interposeth it self many times without asking leave of us, casting thoughts in our way, and forcing the Understanding to reflect upon them. And these she either fetcheth from Objects without, from something that we have either seen, or heard, or done; or if it fail of new
sup-

plies from thence, it presently busies it self within, in forming of various Images, Figures and Forms, which like so many Atoms, casting themselves into several Schemes, trouble and vex the Soul in the midst of her Devotions; not unlike the Birds, which would have hindered *Abraham* in his Sacrifice: And happy it were if we could as easily chase away these thoughts from us, as *Abraham* drove away those Birds: But their pertinacy is such, that when you drive them out of one Form, they assume another; and are so importunately troublesome, as makes many think it a thing impossible to be freed

E from

Gen. xv
11.

from them. *Cassianus* confesseth of himself, that he was brought very near to a despairing of it, till opening himself to a devout man of more experience (himself being then but young) he was brought off by this Similitude: Should you ask (saith he) one that could neither swim himself, nor ever saw others swim, Whether he thought it possible that the heavy body of a Man could spread it self upon the water without sinking? Would not he answer peremptorily, That it was not possible? But let the same man see once with what ease the Swimmer keeps his head above the water, Would he
not

not as suddenly change his mind upon the sight of this Experiment, and apply himself to practise it? You say it is impossible, but you do not try whether it be so or no. For either holy Men have deceived us, or some of them, by the Grace of God assisting them, have attained such a degree of Power over themselves, as the Centurion in the Gospel had over his Souldiers, they could have given the Law, not only to their outward senses, as *Job* did to his eyes, that they should not so much as look on Vanity, but to their more inward Faculties, they could command their Appetite to love or

E 2

hate,

Matth.
viii. 9.

hate, their rational Faculty to meditate, their imaginative to think on this, or not to think on that: For the same *St. Paul*, who humbled himself so low as to say, that of himself he could do nothing, could say too, without arrogancy, That he could do all things; but then it was in *Christ* that strengthened him: All things in *Christ*, nothing of himself. The Centurion whom we spake of, that had his Soldiers so absolutely at his Command, confesseth ingenuously, that he himself exercised his Authority under another. For in all powers subordinate, the way to be obeyed, is to obey: Nor can these

these Imaginations be possibly subdued to Reason, till Reason be subdued to Faith. Submit thy self therefore to God; O my Soul, and there will follow a glorious Victory. But you must strive for it; for this unruly swarm of thoughts hurt none but those that yield to them. When they buz about thee like Flies in a hot day, drown their noise with the louder cry of thy Prayers. And as Spiders cannot easily weave their Nets in a High Wind, so neither shall whole Armies of vain Imaginations be able to ensnare thee, as long as thy earnest Prayers, like a vehement wind shall blow against them.

O Most mighty God, who
see'st my Weather-beaten
Soul tost and driven by vain
and various Imaginations, like
a torn Bark by contrary Winds,
and not suffered to sail on in a
straight Course towards Thee;
send thy Holy Spirit to calm this
Tempest, and to lay these Winds,
that they may no longer hinder
me in my way to Heaven, or
disturb me in my Prayers;
which are then most acceptable
to Thee, when they flow from an
undivided and untroubled
Mind.

*Of Preparation to Prayer,
and the Helps that con-
duce to it.*

THough Prayer may well be reckoned amongst those gifts which are not of Earthly race, but rather immediate Emanations from the Father of Lights; yet this doth not exclude the preparing and disposing our selves for the receiving this Gift from Heaven, according to that Counsel of the Son of Sirach, *Before thou prayest, prepare thy self, and be not as one that tempts the Lord,*

Eccles.
xviii. 22.

For what is it to tempt God,
 but to come into his pre-
 sence with less regard than
 you would into the presence
 of some earthly Prince?
 What is it to tempt him, but
 to try experiments with him,
 whether he will hear you
 upon any terms, though you
 neither prepare your self, nor
 order the manner, nor dis-
 pose the matter which you
 petition for. But be not de-
 ceived, Heaven is not gained
 at so cheap a rate. *Qua-
 lem te paraveris Deo (saith
 St. Bernard) talis apparebit tibi
 Deus*; If you slight God so
 far as to come carelessly into
 his presence, without confi-
 deration of what you come
 about, be sure he will slight
 you

you as much, and regard your Prayers as little. *David*, Lam. iii. 44. who was a great Master in this heavenly Art of Prayer, tells us, that God hears the desires of the humble, he hearkens to the preparation of the heart; he hears your desires before they are molded and formed into Prayers, and he listens to the very preparations of those desires, he cherisheth them, he goes along with them, he leaves them not, till you can say as that Divine Prophet did, *My heart is ready, O God, my heart is ready.* For as the Knife must be sharpened before you cut with it, and the Lute tuned before you begin the Mu-

1 Kings
xviii.

sick; so there is something to be done, some tuning of the heart required, before your Prayers can yield that Musick which God listens after. It is an excellent Rule which *Eusebius Emiffenus* gives, *Quantum Tu apposueris ad diligentiam, tantum Deus addit ad Gratiam*: The more care you take in fitting your self to your Devotions, the more Grace he gives. *Elias* was to prepare the Saerifice; though the Fire was to come from Heaven which did consume it. To come therefore unprepared before him, is an Argument, (say the Fathers) that we do not esteem God, we do not set such a Rate upon him as we ought

ought to do: For if the Virgins, before *they* were brought into the presence of *Abasuerus*, were to be purified first with sweet Oyls and Odours, what an impudence were it for a foul unwashed Soul to press into the presence of God himself?

Esther II.
12.

But then if you would know more punctually wherein this Preparation consists, your spiritual Guide will tell you: There are some Rules more remote, some more immediate; of the remote, the main is a watchfulness over the whole course of your life: For if the Devil order his *Temptations* with a design in chief to blast and corrupt your Prayers, your care must

must be the greater to counter-
 termine him in this design ;
 and to live so (as far as hu-
 mane frailty will give way)
 as not to be at any time un-
 qualified, or unfit to pray.
 To compass this, there will
 be a need first of temperance
 in Diet ; for the body once
 heavy with Excess and Sur-
 feits, hangs plummets on the
 nobler part, and weighs the
 Soul down with it. This
 being done, there will be use
 of setting a guard upon your
 Senses, and stopping the
 Avenues so far as nothing
 may from without be admit-
 ted to divert you, as *Elias* is
 observ'd to have wrap'd his
 Face in a Mantle, when he
 prepared himself to speak
 with

with God. To this must be added, the frequent reading of Books, especially the Book of *Psalms*, where the Spirit of Devotion breaths with such a vigor as is able to kindle a fire in the coldest breast, to stir up and excite the droughest Soul, which being thus awaked and heated, may be more easily prepared to break forth in fervent Prayer.

But then if we come to the more immediate Dispositions and Qualifications of Prayer, we shall be pointed to them by our Saviour, who gives this main Rule of private Prayer, *When thou prayest, enter into thy Closet, and when thou hast shut the door,*

Matth. vi.
6.

door, pray to the Father which is in secret: Wherein you are not only directed to the place of Prayer, you are to chuse a place private and retired; but further, (as the Fathers observe) you are put in mind of a more inner Retirement, the Closet of your breast, for there you must enter too, and shut that door by some settled Resolution, to admit no thoughts that may disturb you; for otherwise there may be noise and tumult in that inward Closet, when there is Quiet and Silence in the other. But then this is not all; but as the place must be secret, the door shut, so the room must be furnished: For as our Saviour

viour would not eat the Passover in an unfurnished room, but sent *Peter* and *John* first to prepare it, so there is a Furniture necessary for this little Chappel of ours, the Heart. There must be Faith to prepare the Materials, and there must be Love to kindle the Sacrifice. But then after all this, Remember that there is no Preparative more effectual to Prayer, than Prayer it self. For as the Sun in its approaches to us, is ushered in by its own beams, and begins the dawning; so in our approaches to God, Prayer must make way for Prayer. For though the severe Judges of the *Areopage* would admit of no Civilities

Mark xlv.
15.

Psalm
lxxxviii. 1.
Ckli. 2,

xxviii. 2.

cles of Preface to be used by them that pleaded before them, yet God deals not so harshly with us, when we plead before him, but is content to let himself down to be wrought upon by the Rhetorick of a devout Soul. This *David* knew well, who so frequently makes use of it: Sometimes with all lowliness, suing for admittance; *O let my Prayer enter into Thy presence. Let it be set forth in Thy sight as the Incense: Let the lifting up of mine hands be as an evening Sacrifice. Hear the voice of my humble Petitions, when I cry unto Thee, when I hold up my hands towards the Mercy-Seat of Thy Holy Temple.* Sometimes after a more passi-

passionate way : How long wilt thou forget me, O Lord?

xiii. 1, 2.

For ever? How long wilt Thou hide Thy face from me? How long shall I seek counsel in my Soul, and so vexed in my heart?

Hear me, O God; make haste to hear me: Think no scorn of

cxviii. 1.

me; for if Thou makest as if Thou hearest not, I shall become like them that go down into the Pit.

With these, or such as these, the devout Soul summons God to a Parley, pleads for Admittance, opens the Windows of Heaven, qualifies her self to receive Grace, and works God to a readiness in giving it.

O Most gracious God, who
 hearkenest to the prepa-
 rations of the heart that prays
 to Thee, assist me in the very first
 motions and approaches of my
 Devotions; and so order the
 beginnings of my Prayers, as
 they may go on, and never end,
 till they are accepted of Thee.

Amen.

Of

Of the Reverence and Adoration that is to be used in Prayer.

AMong all the Duties that relate to Prayer, whether of Preparation to it, or of Deportment in it, there is none of more prime Concernment, than to consider that when we pray, we do place or set our selves in the immediate presence of God, whose eyes, though they are at all times over us; yet then we must imagine them more particularly and earnestly fixed upon us. And
as

Mal. i. 6.

Eccles.
xxxv. 17.

as from this Consideration
flows all the care and solici-
tude of fitting our selves by
the former preparatives, so
besides, it suggests to us with
what reverence we should
present our selves before so
infinite a Majesty; not only
because God expects it from
us, (though this were enough
to oblige: *For if I am your
Father, where is mine honour?
If I am your Master, where is my
fear?* The words of him that
looks for Reverence) but be-
cause our Prayers are then
only effectual when they are
presented with acts of Ado-
ration: For so saith Siracides,
*The Prayer of him that hum-
bleth himself goes through the
Clonds, and ceaseth not till it
come*

come near, and will not depart
till the most High have respect
thereunto : Nor doth the Son
of God himself disdain to be a
President to us in this, whose
prayers upon the Cross being
offered with strong cries and
tears, were heard (as St. Paul
saith) *Propter Reverentiam* ;
importing, as *Aquinas* ob-
serves, not so much the Re-
verence due to his own Per-
son, but rather the Reve-
rence which he did in his own
Person to God the Father.
But because the Reverence
which was done there, was
only the act of his Mind (for
his Body being then nail'd
unto the Cross, was not
in a Capacity of per-
forming outward Adorati-
on)

Heb.v.7.

Luke xxii.

41.

Matth.

xxvi. 39.

Heb. i. 6.

Rev. v. 8.

14.

on) he gave us before that pattern in the Garden; where St. *Luke* saith, that *he kneeled*; St. *Matthew*, that *he fell on his face*, when he prayed.

Having shewn this of the Son of God Incarnate; of whom it is said, *Let all the Angels of God Worship him*: It were much to descend to tell you of the four Beasts, or the twenty four Elders that fell down and worshipped him that liveth for ever and ever: But then if this lowly Reverence was done by them who were in such a nearness to God, when they offered up to him the Prayers of the Saints, what posture can be low enough for us miserable men, whose Prayers those are,

are, and who in comparison of those heavenly Spirits are viler than the Worms we tread upon?

That Adoration therefore is necessary, none will deny, that either know the Excellency of God, or their own baseness. But because this may be done either by the mind alone, or by the Body alone, or by both conjoyned, which makes the compleat Adoration, let us inform our selves, first what the inward act of it is: For, as our Saviour taught the Woman of *Samaria*, God who is himself a Spirit, must be worshipped in Spirit; for the most profound outward Reverence, if not accompanied with

John iv.
24.

Isa xxix.
13.

Matth.
xv. 8.

with this, is but a Body without a Soul, a Pharisaical Ceremony, or an Adoration of Complement, of which God sadly complains, when he saith of his people, *That they drew near to him with their lips, but their heart was far from him.* The inward Adoration therefore is the humbling of our spirit to God in regard of the excellency that is in him, submitting our very Soul, with all the powers and faculties of it to his Divine Disposal, as being the necessary Homage of the Creature, due to the Greatness and Majesty of the Creator. The exercise of this Adoration consists in several acts, partly,

ly of the Understanding, partly of the Will: For first there is an act of Reverence required before you begin your Devotions, in an humble Recognition of your unworthiness; of which the Patriarch *Abraham* hath left you so excellent a pattern, when being about to beseech God that he would spare *Sodom*, he doth not only acknowledge himself to be dust and ashes, but upon every return of speaking to God in that Cause, he doth it with that fear and reverence as to ask leave, and to deprecate his anger before he spake: *O let not the Lord be angry, and I will speak.*

Gen. xviii.
29. 30.

aid I know F I

I Confess, O Lord, it is an ex-
 cess of boldness in me, that
 I so poor a Worm, so vile, so
 contemptible a Creature, should
 presume to speak to Thee: Yet be
 not angry with me for this, for
 it is not because I value my self
 more than Abraham did (for
 if he were but dust and ashes,
 what am I?) but because I dare
 not undervalue Thy Mercy, that
 I make my humble approaches to
 Thee. Behold, I am nothing in
 mine own eyes, O let me be
 something in Thine; and dis-
 daigne me not when I speak unto
 Thee, for Christ this sake.

Amen.

This

THis humble Recognition being made of your own vileness, there is a second way of spiritual Adoration, when the Soul humbled by this Reflex upon it self, changeth the Object, and raiseth a further Reverence by the consideration of the Excellencies and several perfections that are in God; sometimes crying out in such Ejaculations as these: *O most excellent God, I adore Thee for Thine Infinite Wisdom, I reverence Thee for Thine Incomprehensible Goodness, I glorifie Thee for Thine Immense Charity.* Sometimes again by a profound Silence, making a tacite acknowledgment that all

that can be said by thee is nothing: For not only the tongues of men, but of Angels, must fail in the expression of his Glory.

Besides, there is a *Reverence* to be used to God in the *Stile* or *Titles* which you give to him; and these you may vary, according to the variety of the matter of your petitions, wherein the *Psalms* of *David* are admirable, and afford you no less than forty several ways of Compellation of him, some relating to his Power, as when he calls him by the names of, *The King of Heaven, the King of Glory, The God of my Strength, The God that doth Wonders*; (the very *stile* striking a kind of
of

of fear and reverence into the Soul.) Others again relating to his Goodness: *My Saviour, My God, My Might, My Hope, My Refuge in the time of trouble*: Which though they run in a stile of Confidence, yet are not without reverence too: But then (as *Gerson* observes) the stile that is best fitted for all persons on all occasions to use, is the compellation of *Father*, which our Saviour first taught his Disciples to make use of in that excellent Prayer never to be disus'd, nor laid aside by us. Before the time of *Grace* published to the World, we do not find this Title in the prayers of Holy Men, either Patriarchs or Prophets: But

after the Son of God, by taking our Nature upon him, became our Brother, then was the boldness given to call God our Father; given even to sinners conditionally, that they use it with that reverence as the converted Prodigal did, who though he had the confidence to call him Father, yet he had the humility withal, to confess that he was not worthy to be called his Son, and therefore his Petition reached no higher, than to be made one of his hired Servants.

O Most Great God, what shall I say in Thy presence, when I come to pray to Thee? By what Title shall I call thee, or how

how shall I sufficiently adore Thee? If I stile Thee a Judge, I adore thy Justice; If a Master, I know my Obedience; if I call Thee my Saviour, I acknowledge Thy Mercy: Whatsoever name I use, I find cause enough of Reverence. And since therefore I now appear before Thee, to pay the Tribute of Adoration by a Thousand Titles due to thee Thee, let thy Truth direct me, and Thy Spirit guide me, that I may so adore Thee in Spirit and Truth, as Thou requirest: And that all the inward Faculties of my Soul, maybe as so many fiery Tongues, to set forth thy praise for ever more. Amen.

BUT as in a Watch, though there must be Wheels within, yet there must be a hand without too, or else the inward Motion of the Wheels is useless; so though the principal of all spiritual Motion is within, yet the Virtue of it must have a time to work outward too, or else our Adoration is not compleat: For as the Nature of Man is not comprised singly either in Soul or Body, but in both conjoyned; so the Adoration due to God, who made both, is to flow from both: And if the Soul be God's inward Chancel, the Body must be the Temple that includes it: *For know you not*

not (saith St. Paul) that your body is the Temple of the Holy Ghost that is in you: Your own it is not; For you are brought with a price, therefore glorifie God in your Body, as well as Spirit, for both are his. We are not therefore to think, the Reverence of the Body to be an useless or an unprofitable Ceremony: For besides this Argument of St. Pauls for the necessity of it, St. Austin observes, that this outward Adoration of the Body is a notable help to the more inward acts of the Spirit, and adds much to the earnestness and fervour of it. For the stretching forth of the hands, the bowing of the knees, the beating of the breasts, the

1 Cor. v.
19, 20.

prostrating and casting down the Body, with the like Gestures of Humiliation, are not therefore used to discover to God what is within the heart, or to move him the more, but to move thy self, and by these exterior acts, as by a vigorous blowing, to continue and increase that invisible fire of Devotion that burns within. But then as these outward acts are not always absolutely necessary ; for you may many times be inwardly moved to pray, when outward gesture cannot either easily or conveniently be used ; as *Manasses* praying in his Fetters, *Ezekiel* in his Bed, *Susanna* in a Throng of People ;
fo

so neither can I say, that any one particular gesture of the Body in Prayer is so prescribed in Scripture, either by way of Precept or Example, as to oblige to that gesture only. For in the exercise of Prayer, we find several postures of Holy Men. Before the Law *Abraham* is said to have fallen on his face; under the Law, *Moses* did the like. Among the Prophets, *Eliakim* fell on the earth, bowing his face between his knees; *Solomon* stood before the Altar, with his hands spread forth toward Heaven; *Saint Stephen* kneel'd, when he pray'd for his Enemies; *Saint Peter*, when he raised *Dorcas*; our Saviour himself

Gen. xviii. 3.

Deut. ix. 18.

1 Kings xviii. 42.

1 Kings viii. 22.

Acts viii. 36. & 20.

Matth. xxvi. 39.

himself in his Agony in the Garden, not only kneel'd but prostrated himself, as hath already been mentioned.

The acts of outward Adoration being of this diversity: St. *Austin's* Rule is, that in private Prayer (for in publick we are to conform ourselves to the Commands and Customs of the Church wherein we live, rather than to the bent and inclination of our own Wills) we are so to compose and order the outward man, as may be of most advantage to the raising and continuing of the inward Devotion of the mind. Of all these outward Gestures, Prostration is the lowest

lowest act of bodily Reverence that can be used, when the Suppliant casting himself upon the earth, acknowledges by that act, that he doth but cast dust to dust, that he is more vile than the least grain of that earth he lies upon ; and this posture best becomes us in times of great Affliction, and ever to be then lowest, when our necessities are at the highest. But though this casting of the body upon the ground, hath been the practice of many Devout Men, especially of those in the first Ages of Christianity, who after a more strict way worshipping God in Desarts and solitary places; yet because
they

they found by experience (as *Cassian* tells us) that the continuance of their posture long might incline to ease, and provoke to drowsiness, they us'd it rather upon some short Ejaculatory Prayers, than in their larger and more continued *Devotions*, casting themselves often down with some short and vehement breathings of the Soul; but rising again so suddenly, that some of them have been observed to have prostrated themselves in this manner an hundred times in the day, and as often in the night. But this we must leave to be imitated by those whose Devotion is of an higher strain than ordinary, and which these

these latter times are hardly capable of.

But the more ordinary and more convenient for all persons, is Genuflection: Though we may have some excuse not to cast our whole body down, shall we not cast our knees down at least? Hath God said, That every knee *Isa. xiv.* shall bow to him, and shall any *23.* of us think to be dispenc'd with? Our Saviour kneeled, who knew no sin; and is the posture too low for us, that are nothing else but sin? Whether Elephants have no joints in their knees, and therefore cannot bend them, I will not enquire: But sure the Christian, that hath not this excuse, is a stranger Creature.

Creature to be wondered at, if he become once so sparing of his trouble, or so over-familiar with his God, as not to bend his knees in solemn Prayer unto him.

But then you will say, *Where is there Command for this? No Gesture of the body can be other than a Ceremony, which being in its own Nature a thing indifferent, may either be used, or laid aside.*

But first, Though it be a Ceremony, every Ceremony is not of that indifferency, especially such which the very Law of Nature dictates to all Nations in all Ages, to fall down and kneel in the Veneration of their God, whether true or false: But then,

then, lest this inward Principle should apply and cast it self upon a wrong Object, God hath expressly given his Precept too: *For every knee* (saith he) *shall bow to me*: And what terms can there be of higher command than these?

But yet because Affirmative Precepts, though they bind always in the Habit, cannot be said always to bind in the Act, this cannot be pressed so indispensably, as that neither sickness nor weakness, nor any other accident, can be a bar to it: For where necessity intervenes, the bended knees of the heart may well excuse the Body.

There

Mark vi. 5.

Luke
xviii. 13.

There is therefore one posture more that we find hath been used in Prayer, which though it may hear ill, being practised by the *Pharisees*, who, as our Saviour describes them, loved to pray standing, not only in their Synagogues, but in the corners of their Streets; yet this is not enough utterly to exclude it from our Devotions: For not only the proud *Pharisee*, but the humble *Publican* stood at his Prayers, although with this note of difference: He stood, but it was afar off, in the lowest place of the Temple, as thinking himself unworthy to come higher: His body stood upright, but his eyes were

were cast downward to the Earth. But not to stop either upon these Particulars, or upon the Custom of the *Jews* in general, (for it was their Custom to pray standing) we find in the best times, the Christians had their seasons to make use of it: For besides that, as between *Easter* and *Whitsontide* (to express their Exultation for the Resurrection of their Saviour, and their Expectation of the Descent of the Holy Ghost) they were not seen to kneel openly in their publick Service of God: So, many times in their private Devotions, (especially when they continued them long upon their knees) they

they relieved themselves with that change of Posture. But to avoid all necessary Scruples in cases of this nature, the result of all is this :

1. That Adoration is an act of Religious Worship, exhibited to God in Recognition of his Supreme Dominion.

2. That as in Man the heart is first framed, so the heart must be first offered as a spiritual Sacrifice of inward Reverence.

3. That the outward Adoration by Prostration, or kneeling, is not so much a Ceremony, as a part or duty

duty in Divine Worship, not to be omitted, but either in case of necessity, or when we find some other posture upon some occasion really to be of more advantage to us in our Devotion.

4. That this Duty of external Reverence doth not then necessarily oblige, when the Soul being suddenly and inwardly moved to lift it self up by Prayer, the outward man is as it were surprized in some other posture: as walking, standing, sitting, or lying down; in which case, God will rather look to the inward Motions and Raptures of the Mind, than

than to the outward Form and Composure of the Body.

Some other, though more minute, yet usual Circumstances of Adoration, are summed up by *Bonaventure*; as the uncovering of the head (as it relates to Men) the posture of either looking up to Heaven, with the confidence of *Saint Stephen*, or fastened down to the Earth, with the humility of the *Publican*: The hands lifted and stretched out, a Gesture which God honoured with that famous Miracle: Thus as long as *Moses* in this manner held up his hands, the *Israelites* prevailed, but when he let them down, his Enemies

2 Chron.
vi. 13.

Exod.
xvii. 11.

mies prevailed. But the choice of these must be regulated by the former Rule of Saint *An-*
stin, and so far made use of, as they shall conduce most to every particular Man's Devotion.

F I N I S.

the prevailed. But the choice
of that will be determined by
the former Rule of Saint As-
cetics, and so far made use of
as they shall conform most to
very particular Man's Devo-

FINIS.

HOLY
RULES and HELPS
TO
DEVOTION

Both in
Prayer and Practice.

BY
The right Reverend Father in God

Bryan Duppa,

Late Lord Bishop of *Winton*.

The Second Part.

London, Printed for H. Hensman, at the King's-Head
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H O L Y

Rules and Helps

To

DEVOTION.

Both in

Prayer and Practice.

Of Prayer, what it is.

P RAYER is an
Humble Address
of the Soul to-
wards God, for
whatsoever we stand in
G 2 need

need of, either in relation to
this life, or the life to come.

Prayer is

- The lifting up of the Soul.
- The pouring out of the Soul.
- A wrestling with God.
- A Sacrifice to God.
- A Succour to the Soul.
- A Scourge to the Tempter.
- A Sanctuary in Troubles.
- A Remedy for sins.
- A Key to open the Morning.
- A Lock to shut in the Evening.

Of

Of Morning and Evening Prayer.

I.

Morning and Evening Prayer are instead of that Morning and Evening-Sacrifice which God enjoined to be daily offered in the Temple.

II.

They are out-goings of the Morning and Evening which David speaks of, *The out-goings of the Morning and Evening shall praise thee.*

III.

They are to every devout

G 3

Soul

Soul, like that Pillar which guided *Israel* through the Wilderness, as a Cloud by day to shadow them, and as a Fire by night to comfort them.

IV.

By Morning Prayer thou openest the windows of thy Soul to the Sun of Righteousness, and by Evening Prayer thou shuttest them against the danger of the night.

V.

In your Morning Devotions you are to say within your self, What shall I do this day which God hath given me? How shall I employ it? In the Evening, What have I donethis day? How have I spent it?

Short

Short Ejaculations, or Occasional Prayers for the Morning.

BLessed art thou, O God, who hast sent the Day-spring from on high to visit me; who hast given my body rest, and preserved this night my Soul in safety.

Blessed art thou, who renewest thy Mercies to me every morning, and hast given me one day more to serve thee, and call upon thy name.

Or this *Psal. cxliii. 5. 8.*

Let me hear thy loving-kindness, O God, betimes in the morning, for in thee is my trust.

Shew thou me the way that I should walk in, for I lift up my soul unto thee.

Or this, Numb. vi. 24.

The Lord God bless and preserve me, make his face to shine upon me, and be gracious unto me; that it may go well with me this day, and evermore.

A short Prayer at up-rising.

O Blessed Saviour, who hast taught me, that the dead shall hear thy voice, let me no longer lie in the grave of sloth; but raise me as thou didst thy servant *Lazarus*, unbind my hands and feet,

for Devotion.

129

feet, set me in some good way, that I may glorifie thee by serving thee this day with a pure mind and humble heart. *Amen.*

130

131

132

133

134

135

At your Cloathing.

O My God, as I came into the World a weak, a naked, and a wretched Creature, so am I still, if destitute of thy grace. Reach out therefore unto me, the unspotted Robe of thy Sons Righteousness, and so clothe me with all the graces of thy holy Spirit, that thy Image may be daily renewed in me, and thy Name honoured by me for evermore. *Amen.*

G 5

At

As the washing of your Hands.

O My dear Saviour, who hast opened a fountain for sin, and for all uncleanness; wash me thoroughly with those saving Waters, that being purified from the stains of sin, and the guilt of my natural corruption, I may with the more confidence, draw near to thy Throne of Grace, and bow myself before thy Mercy-seat. *Amen.*

Ecclesi. xviii. 5. 23.

Before thou prayest, prepare thy self, and be not as one that tempts the Lord.

Three

Three Rules of Preparation.

I.

First, you are to remember when you settle to Prayer, you then place your self in the presence of God, whose eyes are upon all men, but especially upon such as call upon him.

II.

Secondly, the consideration of his presence is to put you in mind, with what humble Reverence both of Soul and Body, you ought to appear before so great a Majesty.

III.

III.

Thirdly, before you begin to Pray, you are to resolve within your self seriously to intend the Duty you are about, that your heart may not wander, but go along with your Prayers, or if through weakness, it happen to stray, to call it back again, and to ask pardon for it in some such short Prayer as this :

Lord, strengthen me and restrain me, and lay not this weakness to my charge.

A Prayer preparative.

O My dear and blessed Saviour, who with so much zeal didst drive out those who turned thy House of Prayer into a Den of Thieves, clear at this time the Temple of my Soul from vain and sinful thoughts, cast out all wandring Imaginations, leave nothing behind, that may either disturb or distract me in the performance of this my duty, that my Prayers may ascend as Incense, and thy Grace and Mercy may descend as Dew to the saving of my Soul, and to the glory of thy Name. *Amen.*

Morning

*Morning Prayers collected out
of the Psalms.*

I.

DEfend me, O God, under thy Wings, and keep me safe this day under thy Feathers.

Give thine Angels charge over me, to keep me in all my ways.

Preserve me as the Apple of thine eye, hide me under the shadow of thy Wings: That no evil may happen unto me, nor no plague come nigh my dwelling.

Create in me a clean heart, and renew a right Spirit within me.

O

O hold thou up my go-
ings in thy Path; that my
footsteps slip not.

Who can tell how oft he
offendeth? O cleanse thou
me from my secret sins; but
above all, keep me from pre-
sumptuous sins, lest they get
the Dominion over me; so
shall thy Servant be undefi-
led and innocent from the
great offence. *Amen.*

II.

Unto thee, O GOD,
lift I up mine eyes, O thou
that dwellest in the Heavens.
Yea unto the Hills will I
lift up mine eyes, from
whence cometh my Salva-
tion.

III.

For

For, whom have I in Heaven but thee, and there is none upon earth that I desire in comparison of thee.

Into thy hands therefore I commend my Spirit, for thou hast redeemed me, O Lord, thou God of truth.

Blessed art thou who hast lightned mine eyes, that I sleep not in death.

Who hast delivered me from the terrors of the night, and from the evil that walketh in darkness.

Who hast driven sleep from mine eyes, and slumber from my eye-lids.

Thou art my God, and I will thank thee; thou art my God, and I will praise thee. *Amen.*

III.

O Lord thou hast searched me out and known me, thou see'st my down-lying and up-rising: Thou understandest my thoughts long before.

For thou art about my path, and about my bed, and spiest out all my ways.

Through thee have I been holden up ever since I was born, thou art he that took me out of my Mothers womb, my praise shall be always of thee.

Lead me then, O Lord, in thy Righteousness, and make thy way plain before my face.

Teach me to do the thing that pleaseth thee; for thou art

art my God ; let thy loving Spirit lead me forth into the ways of Righteousness.

Shew thy servant the light of thy countenance, and save me this day for thy mercies sake. *Amen.*

IV.

My voice shalt thou hear betimes, O Lord, early in the morning will I direct my prayer unto thee.

For thou art the thing that I long for, thou art my hope from my youth.

O be thou a place to hide me in, and compass me about with Songs of Deliverance.

For all the earth is full of dark-

ness, and cruel Habitations.

○ Set me up therefore upon the Rock that is higher than I, and I will not fear what man can do unto me.

For thou alone canst deliver my Soul from death, mine eyes from tears, and my feet from falling.

O satisfy me therefore with thy mercy, and that soon, that I may rejoice in thee all the days of my life.

Lead me forth in thy truth and learn me, for thou art the God of my Salvation; in thee shall be my hope all the day long. *Amen.*

V.

V.

Set a Watch this day, O Lord, before my mouth, and keep the door of my lips.

Turn away mine eyes, that they behold no vanity, and let not mine heart be inclined to any evil thing.

Teach me thy way, O Lord, and I will walk in thy truth; O knit my heart unto thee, that I may fear thy Name.

Order my steps in thy Word, that no wickedness may have dominion over me.

Hide me privily by thine own presence from the provoking of all men: Keep me secretly in thy Tabernacle

nacle from the strife of
Tongues.

For I will set thee always
before me, thou shalt be on
my right hand, therefore I
shall not greatly fall.

Thou hast been my suc-
cour: Leave me not, neither
forsake me, O God of my
Salvation.

But let thy merciful kind-
ness be this day upon me,
like as I do put my trust in
thee.

Glory be to the Father, &c.

As it was in the beginning,

&c. Amen.

A

*A Thanksgiving to God for his
Protection in the night.*

O Most gracious GOD,
whose eyes have been
open over me, when mine
were shut, and under the
shadow of whose wings I
have past this night in safety;
I do with all possible thank-
fulness, humbly acknowledge
it, as thy great mercy, that
thou hast not taken away my
soul this night (as in justice
thou mightest have done)
but hast given me respite,
and afforded me one day
more to call upon thy Name.

O

O Lord, make me ashamed of my former unthankfulness, and wound my heart with the consideration of mine own dulness, whom so many favours have not wrought unto more obedience: Give me grace to consecrate the rest of my life unto thy service, and to redeem the time at least which I cannot recall.

And, O thou who turnest the shadow of Death, into the light of the Morning, enable me powerfully to cast off all the Works of Darkeness, and to keep my body and soul spotless and unblameable.

And as thou hast brought me to the Comforts of this day:

day : So go along with me. I beseech thee, through all the parts and minutes of it, that in all my ways being guided by thy counsel here, I may hereafter be received into thy glory, even for the merits of my dearest Saviour Jesus Christ. *Amen.*

A Morning Prayer.

O My dear Lord and Maker, from whom alone I look for blessing, continue I beseech thee to be the guide of my life ; counsel me, govern me, lead me in the way that I should go, or else I shall wander from thee into infinite Errors.

O

O possess then all my bodily senses, that my sinful affections may find no place. Leave me no more to my own weakness, whereof my frequent falls have given me many and sad experiments.

Restrain rather those inclinations to which my nature is chiefly prone, that their violence may never have power over me, to make me swerve from thy holy will.

Let not the corruption of these evil times prevail upon me, but keep me from the flattering and the lying lips, the profane and blaspheming tongue; stop my ears, and shut up my heart against them.

H

Strike

Strike such an awful reverence into my soul, that I may watch over all my actions, and carefully avoid whatever may be dangerous to my self, pernicious to others, or any way displeasing unto thee; that so living in thy fear, I may die in thy favour, rest in thy peace, and reign with thee in thy glory World without end. Amen.

...thy holy will.

A Prayer for forgiveness of Sins.

O My God, when I call sadly to mind what I have done, and what I have left undone, how careless I have been to please thee, how

how diligent to offend thee; how passionately I have been transported toward the pleasures of this life, how cold and heavy in pursuing my everlasting happiness: When I seriously consider the vanity of my affections, the folly of my thoughts, the idleness of my words, and above all, the sinfulness of my actions, I stand amazed at myself, that such a Contemplation as this makes not my flesh to tremble, and my heart break at the very thought of it.

For, O my Lord, if thou shouldest be extreme to mark what I have done amiss, if thou shouldest enter into Judgment with me, what
H 2 would

would become of me, for of so many millions of sins that I have committed, alas, I cannot answer thee one of a thousand.

But, O my Saviour, thou who hast revealed it to me as a faithful saying, that thou camest into the World for no other end but to save Sinners, thou who hast so solemnly sworn, thy delight is not in my death, but rather that I should live: what shall hinder thee to do that which thou delightest in? or what can hinder thee to save the Soul thou camest into the World for?

O pardon and forgive then all my sins past, that nothing may hinder thee: Lay them
show

no longer to my charge, cast them behind thee, bury them, drown them, scatter them as a mist, and as a Morning-cloud, let them vanish away. And when thou hast done this, O my merciful GOD, leave not here, but go on: Create in me a clean heart, and renew a right spirit within me; let me feel once the powerful effects, the saving operations of thy Grace, in fervency of devotion toward thee, in bitterness of repentance for offending thee, in holy resolutions never willingly to sin against thee more, and in perseverance in those resolutions, till I shall pass out of this valley of tears, into those everlasting Joys,

where no evil can approach me. *Amen.*

*A Prayer against Relapses
into sin.*

O My gracious G O D, the only stay and comfort of my soul, seeing thy will is, that in all things I should sincerely serve thee, and I, through thy grace, desire nothing more than to do the same. How is it, O my Lord, that I still offend thee; or why fall I so often into my former follies?

Alas, thy Grace is not wanting to me; but my ungraciousness, and the corruption of my nature, my slip-
peri-

perinels, and easiness to offend, my inconstancy in my best resolutions, and my forgetfulness of my former purposes, is the cause of it.

And for this, once more I humble my soul before thee, beseeching thee to lay aside thy rigour, and not to multiply thy anger according to the measure that I have multiplied my sins, but rather to remember whereof I am made, that I am as a flower, a wind, a vapour that passeth away, nay I am viler than all this, even weak and sinful dust and ashes.

And thou hast visited and considered me in these my despicable and wretched Principles; O then shew
H 4 thy

thy strength in my weakness,
 thy glory in my infirmities,
 increase in me daily thy re-
 newing grace, and strengthen
 me against all future tempta-
 tions, that I may never start
 aside again, like a broken
 bow, but go on from grace
 to grace, though it be with
 weak and trembling steps,
 till I shall appear before
 the God of Gods in *Sion*.
Amen.

*A Prayer to be prepared for our
 last End.*

O Eternal GOD, my
 Maker, my Redeemer,
 adore and bless thy Holy
 Name, that thou hast with
 such

such admirable patience, not only suffered me to live this hour, but withal hast multiplied thy daily blessings on me, even then when I by my sinful life have most unkindly and treacherously rebelled against thee.

But who knows, O merciful Lord, how soon thy abused patience may end, or how speedily thou maist call me to a sad account for all my former days so miserably mispent?

For O how many are they on whom the Morning Sun hath shined, that shall not live to see it set? And how know I but this may be my last day too? the only day which thou, O GOD, hast

left me to set my soul in order, and to prepare for that day which never shall have end.

O my dear Lord, suffer me not then to neglect this blessed season, but by an hearty repentance speedily, even this day, this instant to return unto thee ; that how soon soever thou shalt call me to my Transmigration from this life, my accounts may be found audited, my sins cancelled, and my soul acquitted by the bloud of that Lamb that takes away the sins of the World.

Grant this, O my God, for his sake that vouchsafeth to die for me, thy only Son Jesus Christ the righteous. *Amen.*

Advice

Advice concerning the Examination of the Conscience.

THE only Heaven that is afforded us upon Earth is Peace of Conscience; the only way to preserve that Peace, is to keep our selves unspotted from the World; or if we fail of this, (as who doth not in some degree?) to call our selves speedily to a strict account for it; for upon this depends not only our present Peace, but our future Happiness, according to that of our Saviour, *If you judge your selves, you shall not be judged.* The oftner this is done, the cleaner and the quieter

quieter your Soul will be. If you make it not your daily task, yet find a time for it at least once a week. But especially omit it not, when you prepare your self for the blessed Sacrament; for as the benefit of it, being well managed, amounts to no less than the saving of your soul, so the danger is as great on the other side, if you carelessly or wilfully neglect it.

St. Paul therefore is punctual, and vehement in pressing the *Corinthians* with it, where he lays a peremptory command upon them. *Let every man examine himself.*

For this is no trivial ordinary Duty, no exercise on the by, but a work of high con-

concernment, wherein the
soul of a Christian seriously
reflects upon it self, and the
penitent Sinner laying all the
Actions of his life before
him, arraigns, accuseth, and
condemneth himself.

And that this may be done
with the more advantage;
some hours at least, if not
some day must be set apart
for this examination.

Especially let the imme-
diate preceding day be kept
as the Eve to this great Feast;
wherein you are to humble
your self by Prayer and Fast-
ing, that you may be the
better disposed and qualified
for the performance of this
Duty.

For

For the carrying on this private Affize and Trial of our selves, devout men have proposed many several methods; but the most general and approved way is to set before you, as the most clear and impartial glass, the Moral Law of God, with such heightnings of it and deductions from it, as either our Saviour in the Gospel hath drawn from it, or our own reason well informed to make use of.

wherein you are to number your self by Prayer and fasting, that you may be the better disposed and qualified for the performance of this Duty.

For

The *Examination* by way
of *Articles* upon the
Moral Law, to every
particular of which
the Soul is to answer
it self, whether guilty
or not guilty.

*The Examination upon the first
Commandment.*

I.

DOst thou really believe,
O my Soul, that there
is a God, or hast thou set
some secret touches of Athe-
ism within thee?

Hast

II.

Hast thou doubted at any time of his Providence, or of his Power, of his Justice, Mercy, or any other of his Attributes?

III.

Hast thou been willing to entertain scruples of this nature, and to listen to their discourses, who turn the reason that God hath given, as a weapon against himself.

IV.

Hast thou proudly ascribed the good that thou hast done unto thy own strength, or imputed thy sins and follies

to

to the necessitating and inevitable Decrees of God.

V.

Dost thou think thy self obliged to obey God, as well as to believe in him, to love him as thy Father, to fear him as thy Judge, to praise him as thy Maker, with daily, and most humble Thanks for all his Mercies to thee? Hast thou done this, or wherein hast thou failed?

VI.

Hast thou really in thy Thoughts no other Gods but him? Hast thou set up nothing in Competition with him, no Pride, no Pleasure,
no

no Profit, no Self-Love, no
Self-Interest of thine own?

VII.

Hast thou given credit to
vain Predictions of men, to
Dreams or Fortune-tellers,
or gone about to know any
secret thing by lot?

VIII.

Hast thou in thy Prosperi-
ty forgot thy God, or in thy
Adversity hast thou put thy
confidence more in worldly
helps than in him?

Tab.

The Examination upon the Second Commandment.

I.

DOst thou apprehend God as an infinite, incomprehensible Essence, without framing to thy self any bodily shape or form of him that is invisible?

II.

Dost thou worship God in or by an image, or any other way which either he hath forbidden, or not commanded?

III.

Dost thou give the worship

ship that is due unto the Great or, to any of his Creatures, either Saint or Angel? Or dost thou consider that he is a jealous God, who will have nothing lov'd, nothing honour'd by thee like himself.

IV.

Dost thou in all thy Addresses to him, either of Publick Prayers or Private, come into his presence with reverence, kneeling, and religiously bowing thy self before him, and before him alone?

The

*The Examination upon the
third Commandment.*

I.

Hast thou used vain,
impertinent customary
Swearing?

II.

Hast thou sworn any thing
false, knowing it to be so,
making the Name of God a
Broker to thy Lies?

III.

Hast thou been perjur'd by
violating any publick Oath
made to thy lawful Superi-
ors; or failed in any private
engagement which hath been
in thy power to perform?

Hast

IV.

Hast thou broken any voluntary, religious, deliberate Vow, made purposely to God and his glory?

V.

How far hast thou kept that great and solemn Vow which was made for thee in Baptism? or hast thou seriously considered thy frequent and dangerous violations of it?

VI.

Hast thou given God, upon all occasions offered, the honour due unto his Name? or hast thou any ways spoken
of

of him without fear or reverence?

VII.

Hast thou abused either God's Name, or any of his Creatures in Curses or bitter Execrations?

The Examination upon the fourth Commandment.

I.

Hast thou kept the Lord's day holy, or hath it been as a common day unto thee?

Hast thou constantly sacrificed

crified this day, either by being present at the Publick Service of the Church, or (being hindred of this) by private Prayer, and reading of holy Books.

Dost thou shew forth thy Charity this day in works of mercy to them that stand in need of thee?

The Examination upon the fifth Commandment.

HAST thou loved, honoured and obeyed thy Parents, thy King and Sovereign, and all that have a lawful authority over thee?

Hast

H. Hast thou upon all occasions assisted them to thy power, and offered up daily Prayers to God for them?

III. Hast thou respected thy spiritual Guides, such as labour for thy Soul; or hast thou grieved or despised any of those whom thou art bound to honour?

The Examination upon the sixth Commandment.

I. **D**Ost thou endeavour as much as in thee lies, to preserve the lives of all men, as bearing the same Image of thy Maker with thee.

II. Art thou a lover, a follower, a procurer of Peace
I among

among those with whom thy conversation is ?

III. Hast thou been either causelessly or sinfully angry ? Hast thou born Malice, Hatred or Revenge in thine heart ? Hast thou forgiven, hast thou loved thy Enemy for Christ's sake, who loved thee when thou wert yet his Enemy ?

IV. Hast thou compassionate bowels ? Hast thou, to thy power fed and clothed them whom thou hast known to be ready to perish with cold and hunger ?

V. Hast thou been careful of thine own life, or hast thou any way hastened thine own end by wilful Intemperance or Disorder ?

The

The Examination on the seventh Commandment.

DOst thou consider that thy body was made to be a Temple of the Holy Ghost, that whosoever therefore shall presume to pollute this Temple, him shall God destroy?

II. Hast thou preserved it in that purity which is required of thee, or hast thou defiled it by Fornication, Adultery, Lasciviousness or any other Uncleanness, of which the Apostle pronounceth, that they who do such things shall not enter into the Kingdom of Heaven?

III. Hast thou deliberately pleased thy self with any

foul lascivious thoughts, or continued in them, to a delight? Hast thou consented to them, or hast thou rejected them?

IV. Hast thou been careless in avoiding the occasions and approaches that lead in to those sins, or hast thou exposed thy self either unwarily or wilfully to temptation.

V. Hast thou delighted in wanton company, in unchaste songs, or unclean discourses?

The Examination on the eighth Commandment.

I. **H**Ast thou taken away from others by deceit or violence, that which belongs not to thee? Hast thou
in-

injured no man in his rights?

II. Hast thou defrauded Servants of their wages, Labourers of their hire, or Creditors of such debts as thou art able to satisfy?

The Examination upon the ninth Commandment.

I. **H**AST thou upon all occasions been witness to the truth, without fear or flattery?

II. Hast thou said any thing falsely that hath been injurious to the good name and reputation of another? Or hast thou pleased thy self either in inventing or spreading rumors of that kind?

III. Dost thou willingly give

ear to Slanderers, and to such as go about with lies ; or dost thou abhor them both in thy self and others ?

The Examination upon the tenth Commandment.

I. **D**Ost thou rest content-
ed in that condition
or state of life wherein God
hath placed thee, or hast
thou at any time inordinate-
ly lusted after that which
belongs to others ?

II. Hast thou entertain-
ed secret covetings in thy
thoughts, with any delight
or complacency ? Or hast
thou labour'd to restrain
them and quench them in
their first beginnings ?

When you have consider'd
seri-

seriously, and answered your self in these particulars one by one; sum up the Account you have made, where you find your self innocent, give the glory to God, whose Grace hath kept you from falling into those sins; but where you find your self guilty, humble your self before God in Prayer, confessing sadly the evil you have done, and imploring mercy in these or such other words as the devotion of your heart shall suggest to you.

An humble Confession after Examination.

O The God of my Soul,
with all humble Reverence I appear this day before

fore thee, not as the proud Pharisee to justify my self, but as the poor Publican who striking his breast, durst not lift up his eyes towards Heaven, nor say any more than this, *Lord be merciful to me a sinner.*

For I have sinned, O Lord, I have sinned; Wo is me, I cannot cast my searching eyes into any corner of thy Commandments, but I find my self miserably guilty.

But in what manner soever I have offended thee, O my merciful Lord, whether in Thought, Word or Deed, whether secretly or openly; I am now sorry for it from the very root and bottom of my heart, beseeching thee to
look

look compassionately upon the frailty and ignorance, the wilfulness and presumption of my life, and graciously to forgive all that I have done amiss.

For alas, I am neither able to stand thine indignation, nor present thee with any thing of mine own, but tears and prayers to appease thine anger : Be reconciled therefore to me, O God, in the blood of thy dear Son, which was so freely offered up to thee as a full ransom for the sins of the whole World. O require not that payment again of me, a poor and bankrupt sinner ; but for his sake, for his abundant Satisfaction sake, cancel the hand-

writings that are against me ; blot out all my sins past, new and old, and for the time to come, let there be an everlasting tie between my Soul and thee, that thou maist be my God, and I may live and die thy servant. *Amen.*

*A Protestation to be made after
Confession.*

O My great and glorious God, I who am less than the grain of dust that hangs upon the balance, profess seriously, and with the remorse of a wounded spirit, that I am not only sorry, but ashamed and confounded within my self, that I have so many ways sinned against
so

so good a God, so gracious a Father: But what is past I cannot recal, though thy mercy may forgive.

But for the time to come, I call all thy holy Angels to witness, that I this day sacrifice my self wholly to thee, resolving to break of from all-sinful courses; and fully purposing never to offend thee more. But because thou knowest my failings and my weakness is not hid from thee, I beg of thee, O my God, to shew thy strength in my weakness, and to confirm my infirm mind in this holy Resolution. That so never repenting of this Repentance, nor wavering in those Resolute Purposes, which

which I have now by thy Grace so deliberately made, I may go on constantly in a pure and holy life, till in the end of my days I come to everlasting joys, which thou hast prepared for them that love thee, through Jesus Christ my Lord, *Amen.*

*A Prayer before the receiving
the holy Sacrament..*

O My most blessed Saviour, who in the bowels of thy Mercy towards Mankind, didst not only offer thy self a Sacrifice for the sins of the whole world, but didst institute this heavenly and holy Sacrament, as the means to convey the Benefits of thy precious death to
all

all such as with humility and repentance come unto thee: Accept, I beseech thee, this my humble Address, who here present my self a woful sinner, I confess, but such a one, who am heartily sorry for my sins, and penitent for my offences.

Direct me therefore, O my God, in this great action, with such a reverent and awful fear, that all the faculties of my soul may be attentive rightly to apprehend, and joyfully to receive this wonderful Mystery of thy Body and Blood.

O my Lord, I am not worthy that thou shouldst come under my roof; let thy Holy Spirit therefore before thy

thy coming prepare and dress up a Lodging for thee in my Soul, cleansing it from the stains of sin, and suffering nothing to abide in it, that may keep thee out; so that being wholly possessed by thee, all sinful thoughts, and unclean suggestions, may not only presently vanish, but never find entrance more.

Grant this, O my Jesu; and so, this day, receive me into thy favour, that I may with joy receive thee into my soul, and being once united with thee, thy Grace may never depart from me; that so thou maist live in me, and I in thee for ever. Amen.

A Thanksgiving, after the Receiving of the Sacrament.

O Lord, the only Spring and everlasting Fountain of all good, who hast this day revived and quickened my poor Soul, by giving thy self unto me after a wonderful way in this Blessed Sacrament, I praise and glorifie thy holy Name for this thine infinite mercy; beseeching thee to crown what thou hast begun, by a continual supply of thy heavenly grace, that I may never forget whom, or what I have received; but being purified by thy Blood, and strengthened by thy Body against all future Temptations, I may
constant-

constantly run through all the parts of an holy life, to the possession of thy glorious Kingdom, World without end. *Amen, Amen.*

Rules of Devotion to be observed toward the Evening, or some time of the Afternoon.

I. **T**Hat you fail not (unless some extraordinary or unavoidable accidents hinder you) to allot some part of the Afternoon or toward the Evening, for the advantage of your soul; when freeing your self from business and company: you may retire into your Closet, or private Oratory, and there direct your thoughts without disturbance, upon God alone.

II. That

II. That being thus retired, you constantly make it your business to read some part of the Holy Scripture, (especially in the Psalms, which if all other Books of Devotion were lost, are sufficient to supply us in that kind;) having begun there, go on to the reading of some part of the New-Testament, not carelessly or in haste, as if you had a mind to have done, but so attentively, as to be able to give some account of what you have read, or to single at least some one passage or more out of it, to be laid up in your Memory; and to be made use of in the practice of an holy life.

III. That in this time of retire-

retirement, you lay all things aside, that may divert you from Holy and Heavenly thoughts, considering that you set your self in the presence of God, & that you are to give him an account of what you are doing, wch that you may the better do, you may begin with this Prayer.

*A Prayer upon the Entrance
into your Closet.*

O My great and gracious God, whose infinite mercy it is, that I have this minute of my life left me, I here appear in thy presence lamenting sadly, that so much of my time is already lost either in doing ill or doing nothing, or in doing that which hath

hath been unprofitable and
vain; O grant that I may re-
deem the hours that are past,
& dispose of those that are to
come in serving thee hereafter
with a devout heart & ear-
nest and passionate affections;
draw me off more and more
from the pleasures and vani-
ties of this life, that I may
the better settle my wavering
and divided Soul upon thee
alone; and since at this time
I have here retired my self,
that I might the more freely
commune with my own heart
and meditate on thine only
Word: let thy Blessed Spi-
rit assist me, that I may not
only barely remember what
I read, but digest it into the
practice of an holy Life, to
the

the comforts of my soul, and
the Glory of thy Name,
through Jesus Christ, *Amen.*

Prayers towards Bed-time.

I. **L**ET my Prayer, O Lord,
be set forth in thy
sight as the Incense, and let
the lifting up of my hands be
as an Evening Sacrifice.

For thou, O Lord, hast
granted me thy loving kind-
ness in the day-time, and
therefore in the night-season
I will think on thee, and
make my prayer to the God
of my life.

O thou that saidest, Let
there be light, and there was
light; open mine eyes, that
I sleep not in death.

Make me to commune
with

with my own heart upon my bed, and to search out all my ways.

That I may lament my sins as thy servant *David* did, and cry unto thee for mercy.

Consider and hear me, O God, and hide me under the shadow of thy wings, and let my soul rest in thee. *Amen.*

II. Blessed art thou, O God, who makest the outgoings of the Morning and Evening to praise thee.

Who hast not cut off my life this day, nor shut me up in the grave where all things are forgotten.

I will not suffer therefore my eyes to sleep nor my eyelids to slumber, till I have prepared my heart for my God to rest in. For

For thou art my God from my youth, thou hast numbered out my days and nights, that I might serve thee; thou givest thy beloved sleep, and makest them that fear thee to rest in safety.

Thou deliverest me from the terrors of the night, and from the evil that walketh in darkness.

Return then unto thy rest, O my soul, for God taketh care for thee. *Amen.*

III. Lord, let me make my Prayer unto thee in an acceptable time.

Teach me to remember thee in my bed, and to think of thee when I am waking.

O thou Watchman of Israel, that neither sleepest nor

nor sleepest, watch over me
this night.

Give thy Angels charge
over me, that the spirits of
darkness may not come near
me.

That no evil thoughts may
betray me, nor any sad or sin-
ful dreams disturb my quiet.

For into thy hands, O
Lord, I commend my spirit,
for thou hast redeemed me.

O keep then what thou
hast redeemed, and let not thy
servant for whom thou hast
died, perish for ever. *Amen.*

A short Prayer.

O GOD, my everlasting
keeper, blessed be thy
Name for evermore, for thou
madest me when I was no-
thing.

thing, thou redeemedst me when I was worse than nothing; thou hast so multiplied thy mercies on me through all the minutes of my life, that the Sun hath never yet rose or set upon me, without new Blessings from thee.

And as thou hast done so much for me already, for which I pour out my very Soul in thankfulness, so in the same degree of lowest humility, I humbly beseech thee to continue thy care of me this night, and so to shadow me under the Wings of thy Protection, that neither visible nor invisible Enemies, neither sin nor danger may approach to hurt me.

That

That so when the joyful
Light of the day shall return
again, I may rise in safety
with an unspotted Soul, and
a Body fitted to be the Tem-
ple of the Holy Ghost, even
so Lord Jesu, *Amen, Amen.*

Is any afflicted, let him pray.

*The Complaint of an afflicted
Soul.*

I. **B**Ehold, O Lord, I am
as a bruised reed be-
fore thee, O break it not.

I am as smoking flax, O
Lord quench it not.

Send down from on high
and visit me.

Save me out of many wa-
ters that are come into my
Soul.

K

For

For I have been left unto thee ever since I was born.

Thou hast been my God, even from my Mothers womb.

O go not then far from me, for trouble is near at hand, and there is none to help me.

The sorrows of my heart are enlarged, O bring thou me out of all my troubles.

Thou hast formerly been my succour, leave me not now, neither forsake me, O God of my salvation.

For from the ends of the Earth will I call unto thee, when my heart is in heaviness.

O forgive all the offences of thy servant, which have justly brought these bitter things upon me.

Take

Take away at last all thy displeasure, and turn away from thy wrathful Indignation.

Arise and help me, and deliver me for thy Mercies sake.

O God make speed to save me.

O Lord make hast to help me.

II. **I**N the time of my trouble I will call upon thee. O God, in my heaviness I will cry unto thee, and unto thee alone.

For whom have I in Heaven but thee, or whom shall I desire on earth in comparison of thee?

My flesh and my heart fails

K 2

me.

me, but thou art the strength of my heart and my portion for ever.

But how long wilt thou forget me, Lord, for ever?

How long wilt thou hide away thy face from me?

How long shall I seek counsel in my soul, and my spirit be thus troubled within me?

In my Prosperity I said, I shall never be moved.

But as soon as thou didst hide away thy face from me, I was troubled.

But will the Lord absent himself for ever? Will he be no more intreated?

Hath God forgotten to be gracious, or will he shut up his loving kindness in displeasure?

Alas,

Alas, innumerable troubles are come upon me.

They have laid such hold upon me, that I am not able to look up.

There is no strength left in me, O my God, neither know I what to do, but mine eyes are towards thee.

I am troubled above measure; help me, O God, or else I shall sink under the burthen.

O consider what thou hast laid upon me; forsake me not when my strength fails me.

But in the multitude of my sorrows that are in my heart, let thy comforts be the refreshing of my soul.

O my God, the more
K 3 weak

weak I am, the more let thy strength be made known in my weakness.

And suffer no temptation to seize upon me, but such as thou shalt give me grace to overcome.

O Lord hear my Prayer.

And let my cry come unto thee. *Amen, sweet Jesu, Amen, Amen.*

The Prayer.

O My dear God and most merciful Father, who hast not only directed, but encouraged me in all my troubles to call upon thee ; Hear, I beseech thee, the complaints that I now make, and the Prayers which I pour forth in the anguish and bitterness

terness of my spirit; for thou
hast shewn me heavy things,
O God.

And in the midst of all my
prosperity hast been pleased
to mingle a bitter Cup for
me.

What the troubles of my
heart are, how heavy they lie
upon me, how deeply they
wound me, I need not labour
to expresse to thee, for all my
comfort is, that nothing is
hid from thee.

For not only the Blessings
which thou hast poured up-
on me through all the mi-
nutes and moments of my
Life; but the Afflictions
which I now groan under,
come from the same hand to
rouse me, and awake me to

Holy Rules

a more devout and earnest way of serving thee.

And since it is thy own work, look down with the more pity on this wounded Soul of mine. See, O my God, how I pant and labour under the heavy scourge of thy displeasure, a scourge which my own sins have twisted, and mine own iniquities have drawn down upon me.

But, O my dear Father, to whom it is more easie to do all things, than for me to ask any thing that is good.

Thou that hast promised to all them that love thee, that they shall not be tempted farther than they are able.

Give,

Give, I beseech thee, that measure of grace and patience to thy sad and afflicted Servant; that I may not only endure what thou layest upon me, but entirely, willingly and chearfully submit my will to thine.

And, O thou God of Comfort and Spirit of all Consolation, be not only with me, but with all of my Relations that mourn in secret, either for their own sins or sufferings, or whatsoever Bitterness thou shalt think fit to lay upon us.

O teach us all to look up to the hand from whence these Judgments come, to kiss and to adore it.

And when thou hast done
so,

So, let thy mercy go one step further with me, and compose my troubled mind into such a calm, that none of my Sufferings (whatsoever they are or may be) may either make me repine at thy Judgments, or despair of thy mercies: but rather let all that is afflictive to me, serve only to wean me from the World, and to draw me the nearer to thee; but because this cannot be done without thee, O thou Preserver of the Children of Men, behold I throw my self, and all that is dear to me, clearly and intirely into thine arms, to do with me whatsoever shall be good in thine eyes.

And therefore amidst all
the

the unquiet thoughts, which
now trouble and disorder me,
say unto me, as thou didst to
thy Disciples in the Storm,
Fear not, for it is I. Or
else if thou shalt find it bet-
ter for me, that I should find
no calm abroad in the midst
of the various changes and
chances of this World, let
me find it at least in my own
breast and bosom, and pos-
sess my soul in patience,
whatever other storms thou
shalt please to raise against
me, that so placed under the
shadow of thy wings, and
refreshed here with the com-
forts of thy Spirit, I may
long earnestly for that blessed
day, when all tears shall be
wiped from mine eyes, and
all

all sorrows shall be forgotten.

Grant this, O my God, for thy 'Son's sake,' who sits at thy right hand to meditate for me. Grant it for thy Holy Spirit's sake, who pleads for me, and all that love thee, with Groans that cannot be expressed. Grant it for thy, own sake, O my God, who art never more thy self, than when in the midst of Judgment thou remembrest Mercy. *Amen. Amen. Amen.*

FINIS.



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